1: Gillin E-5 (1932-33) 1936 SR9 Carib SR9

sure on her abdomen by encircling it with their arms while squatting behind her. Men are excluded from the clearing during the process of birth. It was said by two informants that occasionally wooden hooks were used to assist difficult births. Other informants knew nothing of such a usage. 844

A birth took place in Sawari during my stay there, and I happened to arrive in Turingbang settlement about five minutes after one had occurred. In both cases the mothers were up and about their household duties the next day, although obviously in a weakened condition. The babies were wrapped in old cloths and put to the breast immediately. The umbilical cord was buried in the bush with the placenta. The couvade practices are described in the section on Religion. 846

Both boys and girls are desired, although when asked to make a choice, men say that they prefer to have boy children because they are so much more useful. 842

Babies are bathed at least once a day in cold water. If a child cries at night, the mother frequently will get up and dash cold water on it to quiet it. 846

Personal names are of the nickname variety. When the baby is a few days old, the mother gives it a name. Alec's, for instance, was Apotopopo ("Big Head"). When the child reaches adolescence the parents give it another name; in Alec's case this was Tunde ("One who Carries Things"). The childhood name is used about the house as a term of address by other members of the family. There seems to be no tabu on the use of this name by other people, although a grown person is "ashamed" if his mother uses his childhood name. Jokes are made between grown persons on their respective childhood names. The adult name, however, is strictly a personal matter, and all persons past puberty are addressed in kinship terms. Only extremely close friends know each other's names, and this knowledge is regarded as a matter of confidence. Two men who have been very close to each other for a considerable time may be talking and laughing together. Suddenly one will say, "What is your name?" The other will tell him, and there will be an exchange of names. It is believed that a magician or, in some cases, a priest-doctor can work black magic more effectively against an individual whose name he knows. The name itself cannot be conjured with *per se*, but it is believed 553 [551] 553 754

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553 754 that a practitioner, if he knows the name, can more precisely identify the individual toward whom he wishes malevolent spirits and powers to direct their attentions. Thus Alec, my interpreter, during the four months we were in and about Sawari, although he was very popular with all the inhabitants, succeeded in learning the personal names of none of the individuals living in that settlement. When addressing him or speaking of him, they always used the relationship terms pamu and tseo.

551 A list of a few Carib names, the bearers of which were personally known to me, is given below. In each case they supposedly represent a name which has never been borne by any other individual. In cases in which the name is that of some animal, or an attribute of an animal, no idea of a guardian spirit or of personal totemism is involved, although an individual may be given a certain name because he in some way resembles a certain animal. For instance, James Hendricks is called Krapo (tree frog) because he is thin and nervous.

Male	*Female*
Patakai — Huri fish	Woko — powis, bush turkey
Muturu — black yarrau fish	Puma — short stature
Tanomi — red eye	Tumu — gray hair
Marasi — small camudi snake	Miaiwi — young girl
Marimidi — curly hair	Maipuri — bush cow
Karoshi — little chicken	Wararu — small crab
	Kondi — black child

853 Suckling continues either until an ensuing pregnancy or until the child is old enough to walk about. Lactation is not a bar to sexual intercourse, and women who are far advanced in pregnancy are frequently observed nursing children.

[861] 868 Children are rarely punished corporeally, although they are supposedly at the orders of their parents. After the age of about ten, a girl is started to work at household tasks by her mother, and a boy is taken hunting and taught the lore of the bush by the father, thus beginning their serious education in their respective 867 life tasks. Children are present at practically all affairs which take place around the house and settlement, and thus become familiar with the behavior of adults at an early age. Neither sex life, nor family quarrels, nor adult vices are mysteries to them, because they see these things from earliest childhood. At drinking

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682 accident; in all other cases it is subject to retribution. Poisoning
627 may be distinguished from homicide in cases where it is not fatal;
poisoning itself is used as a form of retribution, but secretly, and
[154] in any case, if the poisoner is discovered, the intended victim
feels that an offense has been committed against him. The same
is true of sorcery which is used as a means of retaliation. Prac-
tically speaking, however, if a Carib who has committed an offense
discovers his victim using either poison or sorcery against him as
a retaliation, he devotes his efforts to self-protection rather than
[208] to counter retaliation. Public opinion supports the use of poison
and sorcery as means of retaliating for an unprovoked offense.
On the other hand, the use of these measures because of mere
dislike, sadism, drunkenness, or anger is regarded as offensive and
properly to be punished.

685 Theft is the misappropriation of another individual's property.
All goods are individually owned among the Caribs. A man owns,
for instance, his field, house, hunting and fishing equipment,
canoes, ornaments, tools, the game he has bagged. A woman
owns the implements which she uses in field and house, the pottery
which she makes or acquires, the basketry (which is made, how-
ever, by the male members of the family), her clothing and orna-
[177] ments. Where the Indians have come in contact with prospectors
for gold, each man has private ownership in the gold creeks which
424 he has discovered and which he may sell. A sorcerer and a medicine
551 man each has ownership in his techniques and knowledge. All
the foregoing types of property are alienable in one way or another.
But each individual may also be said to own his or her personal
name, which is alienable under no circumstances. To prevent theft
and magical misuse of the personal name, an Indian guards it
closely and allows only trusted intimates to know what it is.
Names, for example, Big Frog, Curly Hair, Haimara (a fish), are
invented by the mother and given to the child in infancy. They
are based on supposed resemblance of the child to some animal
and imply a faint spiritual bond between the person and said
animal.[1] Communally held forms of property, if they may be so
called, are certain songs and traditions.

000 As in many primitive communities, in spite of the importance

[1] This is, however, only a hint of personal totemism or guardian spirit concept. I have found no trace of a set of formulated rights and duties between the person and the animal involved.

NOTES

175 162 114 [173] [1]It is improbable that the exact history of the current Upper Barama River Carib population can be established. Schomburgk, during his surveying of the North West District in the 1840's, found Akawai as well as Carib settlements on the Barama River (1848:359-363). Gillin, of course, found only Carib settlements in 1932-33 and suggests that the Caribs usurped the Akawai position in the area. Gillin records a local tradition that the first Carib ancestors migrated from around the head of the Corentyne River to the Barama River and concludes that the ancestors of the Carib population had been in the area only for about 200 years (1936:113).

162 166 [173] During the 1970-71 field work, it was discovered that several male Carib ancestors with significant numbers of offspring in the current population had migrated into the Upper Barama River area from the Pomeroon River area. Some had done this to escape the widespread influenza epidemic after World War I. Also, at least some Caribs currently maintain that according to tradition, the first ancestors to populate the Upper Barama River area came either from Venezuela or the Cuyuni River area. In any case, the question of these origins does not pertain to the analysis being developed.

000 [551] [2]Carib nicknames remain in use (Gillin 1936:77-78). Individuals guard the privacy of these names to different degrees. Western names are also used. In addition to a chosen first name, the father's first name is usually taken as a last name. Thus Manuel Jacob's son is called Francis Manuel.

[103] [3]In addition to nine obvious Carib settlements in the Upper Barama River area, Gillin includes the location of "John's Settlement" and "Old World" with no indication of their nature (1936:2). Their names highly suggest mining camps of some sort.

Also, Gillin reports the abandonment of two settlements, Massewah (same as Maswakai) and Korotoko (1936:125,135), which were subsequently reinhabited. In consideration of all of these factors, the estimated figure of ten inhabited settlements appears to be appropriate.

[103] [4]The Upper Barama River Caribs explain that the Carib name for this settlement is Sewalipialu and that the abbreviation Sawari is used with non-Carib people. The shorter name, consistent with Gillin's usage, is maintained here.

[5]Gillin later revises this estimated range to seven to seventy individuals (1936:98), but the first more conservative estimate of settlement size appears to be more appropriate for the Carib settlements in the Upper Barama River area.

[361] [103] [197] [6]It must be pointed out that the Carib people recognize a distinction between the group of settlements in the upper section and the lower section of the Upper Barama River. They refer to the former as Barama Top Side and the latter as Barama Bottom Side and claim